

# 21

## Isayo Araññakā Sutta

The Discourse on Forest Seers | **S 11.9**  
 or **Araññ'āyatana Isi Sutta** The Discourse on Seers Whose Home is the Forest  
 or **Gandha Sutta** The Discourse on Smell  
 Theme: Sakra's respect for holy men  
 Translated & annotated by Piya Tan ©2019

### 1 Sutta summary

**The Isayo Araññakā Sutta** (S 11.9) is a study in contrast between patient humility and impulsive pride; between Sakra, lord of the devas, and Vepa,citti, lord of the asuras. Both of them together peacefully visit a group of forest seers, “morally virtuous, of good nature” (*sīlavanto kalyāṇa, dhammā*).

However, while **Vepa,citti breaks all the protocol** when visiting respectable holy men, **Sakra shows every respect and great humility** at the seers' hermitage. This short Sutta ends with the seers addressing Sakra (but, apparently, ignoring Vepa,citti) [2.1.1].

### 2 Sutta significance

#### 2.1 CONTRASTING CHARACTERS

**2.1.1** Sakra and Vepa,citti are very much opposites of one another, as different as day and night, cheese and chalk. Yet, we see them here amicably together visiting some virtuous forest seers.

From **the Isayo Samuddaka Sutta** (S 11.10)—which follows immediately after S 11.9 in the Sakka Saṃyutta but which, narratively, probably precedes it—we learn that Vepacitti is not well disposed to holy men, especially when they are favourably disposed to Sakra. We are told in this Sutta that in the past whenever the asuras (led by Vepacitti) battle the devas (led by Sakra), the hermitage of the seers by the ocean (where the asuras dwell) were devastated by the asuras.<sup>1</sup> [2.2.1].

It is likely that Vepa,citti's arrogance or dislike for holy men, as broadly hinted in **the Isayo Araññaka Sutta** explains this (why the seers dislike and fear Vepa,citti). However, since Vepacitti and Sakra together visit the forest seers, we would not be wrong to surmise that Vepacitti, lord of the asuras—and asuras generally—are not well disposed to holy men. This is probably because of the violent and impulsive character of asuras.<sup>2</sup>

**2.1.2** We are not told **why** Vepacitti and Sakra visit the forest seers, but their differing attitudes towards the seers make interesting study. It would be simplistic, however, to dismiss **the Isayo Araññaka Sutta** (S 11.9) as merely highlighting Sakra's noble virtues with Vepacitti acting as a foil to the former's advantage. We would be well rewarded with some wisdom to examine more closely the less obvious layers of reality in this account of the two opposing non-human forces together meeting some religious humans (the seers) who are living apart from others to pursue the divine.

We should at least be curious with **questions** such as these:

- |   |       |
|---|-------|
| Why does it appear that Vepacitti seems to dislike seers?                   | [2.2] |
| Why or how do these two contrasting personalities decide to meet the seers? | [2.3] |
| What do the seers mean by their saying on human smell?                      | [2.4] |
| Why is Sakra so respectful of the seers?                                    | [2.5] |

<sup>1</sup> S 11.10/1:227 f (SD 39.2).

<sup>2</sup> On the asuras as a psychological state, an embodiment of a violent narcissistic demon, see SD 39.2 (1.3); SD 40a.1 (11.2.2).

## 2.2 VEPACITTI AND SEERS

**2.2.1** At this point, it is useful to briefly recap **the origins of the animosity between Sakra and Vepacitti**, which has been related in some detail elsewhere.<sup>3</sup> The **asuras**, before they are so called, were the “old gods (*sura*)” of Tāvatiṃsa<sup>4</sup> (like the Titans of Greek mythology). When the morally devout Sakra and his 33 friends were reborn in Tāvatiṃsa, they found the gods there to be indulging in intoxicating drinks—as in the Norse mythology of Valhalla, where the god-like shades of fallen warriors were served ale by the Valkyries (supernatural women, like the apsaras, the female counterpart of the gandharvas).<sup>5</sup>

The inebriate gods (*sura*), overthrown by Sakra and his band came to be called *asura* (*a-sura*, “not gods” or “anti-gods”), the fallen gods on account of strong drinks so that they then swore off drinks (*a-sura*).<sup>6</sup> **The Isayo Samuddaka Sutta** (S 11.10) tells us that they now dwell in the ocean depths [2.1.4].

Since the asuras’ downfall at the hands of Sakra and his devas, they and the asuras became sworn enemies. The asuras would often battle the devas to regain Tāvatiṃsa. These battles do not seem to incur any mortal blows, but the side loses when its leader is captured.

The battles between the devas and the asuras are recorded in suttas such as these:<sup>7</sup>

<b>Sakka,pañha Sutta</b>	D 21,2.7,12 f	Sakra rejoice in battle victories	SD 54.8
<b>Cūḷa Taṇhā,saṅkhaya Sutta</b>	M 37,9	VeJayanta built to celebrate devas’ victory	SD 54.9
<b>(Deva,putta) Suvīra Sutta</b>	S 11.1	Suvīra is taught about exertion	SD 114.13
<b>(Deva,putta) Susīma Sutta</b>	S 11.2	Susīma is taught about exertion	SD 114.14
<b>Dhaj’agga Sutta</b>	S 11.3	How devas overcome fear in battle	SD 15.5
<b>Vepa, citti Sutta</b>	S 11.4	Battle scene as in S 35.248	SD 54.6a
<b>Subhāsita,jaya Sutta</b>	S 11.5	The word is mightier than the sword	SD 54.6b
<b>Kulāvaka Sutta</b>	S 11.6	Sakra’s compassion even in battle	SD 86.22
<b>Isayo Samuddaka S [2.1.4]</b>	S 11.9	Sambara’s name became Vepa,citti	SD 54.21
<b>Yava,kalāpi Sutta</b>	S 35.248,5	Battle scene as in S 11.4	SD 40a.3
<b>Devāsura,saṅgama S</b>	A 9.39,1	Devas & asuras safe in their own domains	SD 61.20

**2.2.2 The Isayo Samuddaka Sutta** (S 11.10) [2.1.1] gives a good idea of the violent and intolerant nature of the asuras, and also of the origin of Vepa,citti’s name. Vepacitti, then called **Sambara**, was the leader of the asuras residing in the ocean depths. Sakra and his devas usually routed the asura. When the devas are routed, they would seek refuge amongst the seaside seers, and even consult them on how to defeat the asuras.<sup>8</sup>

Understandably, when these seers approached Sambara for a guarantee of non-violation of their hermitage, Sambara refused them. The terrified seers then, by an “act of truth,” placed a karmic curse on Sambara. Affected by the curse, Sambara could not sleep that night, waking up howling as if struck from

<sup>3</sup> For details and sources on the deva-asura hostility, see SD 39.2 (1).

<sup>4</sup> Clearly *tāva,tīṃsa*, “the 33,” is the new name for the heaven that Sakra and his band took over after overthrowing its previous inhabitants, the name of whose heaven seems to be unnamed in the texts.

<sup>5</sup> On the apsaras (*accharā*): SD 54.3a (2.3.2); on the gandharvas (*gandhabba*): **Mahā Taṇha,saṅkhaya S** (M 38) @ SD 7.10 (3).

<sup>6</sup> SAṬ:Be 1:330: see SD 54.22 (4.5.2.2).

<sup>7</sup> On the deva-asura wars, see SD 39.2 (2).

<sup>8</sup> On the problem of Sambara’s identity, see SD 39.2 (2).

all sides by a hundred spears. Since his sickened mind trembled, he is called Vepa,citti (“one whose mind trembles,” *cittam vepati*).<sup>9</sup>

### 2.3 UNIFIED BY THE SAME LOVE

**2.3.1** By an ironic karmic twist and celestial intrigue involving Sakra’s love for Sujā, Vepacitti’s daughter, Sakra the deva and Vepa,citti the asura, erstwhile enemies, were thus bonded by marriage as son-in-law and father-in-law! Sakra’s marital connections with Sujā, however, went back many lives. She was his 4<sup>th</sup> and most beloved wife since he was Magha, the young prince devoted to public works—as related in **the Magha Vatthu** (DhA 2.7).

**Sujā** was Magha’s maternal cousin, and priding in this kinship, failed to be diligent like his other 3 wives. Hence, in two subsequent lives—the first as a crane in a mountain cave, and the second as the daughter of a Benares potter—Sakra had to seek her out and instruct her to act morally and accumulate merits so that they can be together again in Tāvatiṃsa. Happily, by her own wholesome acts of merits, she was finally reborn in Tāvatiṃsa—as Vepacitti’s daughter of great beauty!

The Commentaries relate how she was won by Sakra. It is said that Vepacitti allowed her to choose her own husband. On her betrothal day, when both Sakra (disguised as an old asura) and Sujā saw each other, through their old karma, they recognized one another. In a flash, they eloped and she became Sakra’s 4<sup>th</sup> wife (again) in Tāvatiṃsa with 25 million apsaras at her service.<sup>10</sup>

**2.3.2** Sakra, through his marriage with Sujā, Vepacitti’s daughter, became his **son-in-law**. We are not told whether they continued to feud and battle with each other after their new marital relationship. The Saṃyutta Commentary, however, notes that in those days, fathers-in-law (*sasura*) and sons-in-law (*jāmāta*) sometimes battled with one another (SA 1:345)!

There is textual evidence for conflicts between close royal relatives in ancient India. The young king Ajāta,sattu murdered his own father, Bimbi,sāra, brother-in-law of Pasenadi (SA 1:154). **The Saṅgāma Sutta 1** (S 3.14) and **the Saṅgāma Sutta 2** (S 3.15)<sup>11</sup> record battles between nephew and uncle—Ajāta,sattu and Pasenadi—without killing one another and they were happily reconciled in the end.<sup>12</sup>

**2.3.3** Understandably, Sakra’s marriage with **Sujā** effectively made allies of the devas and the asuras. There is, in fact, an interesting short text—**the Na Dubbhiya Sutta** (S 11.7)—which apparently shows how Vepacitti privately meets with Sakra in Tāvatiṃsa, and extends an overture at reconciling their differences.

This is after Sakra reflects, thus: “Whoever may be my sworn enemy, I should not harm him!” Vepacitti, reading Sakra’s mind, seizes this opportunity for reconciliation. When Sakra, surprised by Vepacitti’s sudden appearance in his quarters, stops him and warns him: “Stop, Vepacitti, you’re caught!” In reply, Vepacitti expediently reminds Sakra:

“Sir, do *not* abandon the thought that has just occurred to you!”

<sup>9</sup> S 11.10/1:227 f @ SD 39.2 (1.2). See **Sambari Māyā S** (S 11.23), which says that he falls ill due to the rishis’ curse (S 11.23/1:238; SA 1:354, 357). Its Tīkā glosses **vepati** as “it shakes, trembles” (**vepatīti kampati pavedhati**, SAṬ:Be 1:336). For details on the seers’ curse, see SD 39.2 (2).

<sup>10</sup> SD 54.8 (6.3.5). For story of Sujā or Sujātā: DhA 1:269, 275-280; J 1:201-206f, 3:491-494; cf DA 3:716.

<sup>11</sup> **Saṅgāma S 1** (S 3.14/1:82 f) states that Ajāta,sattu defeats Pasenadi, who retreats to his capital. In **Saṅgāma S 2** (S 3.25/1:84 f), Pasenadi defeats and captures Ajāta,sattu.

<sup>12</sup> See SD 8.10 (1.3).

When Sakra demands that Vepacitti swear that he will never harm him, Vepacitti makes his famous “act of truth,” thus:<sup>13</sup>

<i>Yaṃ musā bhaṇato pāpaṃ yaṃ pāpaṃ ariyūpavādino</i>	(S 893)	The bad that comes to the speaker of lies, <sup>14</sup> the bad that comes to the reviler of the noble ones,
<i>mittadduno ca yaṃ pāpaṃ yaṃ pāpaṃ akataññuno</i>	(S 894)	the bad that comes to the betrayers of friends, the bad that comes to the ungrateful—
<i>tam eva pāpaṃ phusati<sup>15</sup> yo te dubbhe sujampatī</i>	(S 895)	may those very same bad touch [return to] whomever tries to harm <sup>16</sup> you, Sujam,pati! <sup>17</sup>

What is interesting here is that the act of truth closes with Vepacitti addressing Sakka as **Sujam,pati**, “husband of Sujā.” This is, in fact, one of Sakra’s many sobriquets.<sup>18</sup> We see here Vepacitti accepting Sakra as his son-in-law. We may even say that he does so with some pride: although he may not be able to defeat Sakra in the battle-field, his daughter, Sujā, has won over Sakra in the field of love. That victory must have happily brought peace between the devas and the asuras.

## 2.4 THE SEERS’ ATTITUDE

**2.4.1** Even for forest seers (*isi*), it must be enthralling to be visited by a deva (and an asura). **The Isayo Araññaka Sutta** (S 11.9) is one such text recording Sakra visiting them to clearly seek some teaching for his spiritual advancement. The seers instead tell Sakra that humans have a foul smell that would offend devas [S 898\*]. They also address him as the “thousand-eyed one” [S 898c\*].<sup>19</sup> This shows that the seers have high regard for Sakra.<sup>20</sup>

It is difficult, however, to say exactly when Sakra makes this visit to the seers. However, the fact that he visits them with Vepacitti, suggests that it is likely to be after Sakra has married Sujā. There is also no reason to believe that Sakra is a streamwinner at this early stage of his life.<sup>21</sup>

**2.4.2** In the **Sakka,pañha Sutta** (D 21), Sakra, in the very first of his “11 verses,” tells us that “**Long have I wandered | seeking the tathagata [thus come]**” [S 55cd\*]. Now, if Sakra has not yet found or known the Buddha, then, the term *tathagata* is likely to simply refer to any saint or teacher who is able to teach him about spiritual liberation, and deserving of his respect.<sup>22</sup>

<sup>13</sup> On the “act of truth” (*sacca,kiriya*), see SD 54.7 (1.1) n.

<sup>14</sup> 893\*+894\*, says Comy, refer to the 4 great evils (*mahā,pāpāni*) of our cosmic time: see (3).

<sup>15</sup> Be Se *phusatu*; Ce Ee *phusati*.

<sup>16</sup> “Tries to harm” (*dubbhe*: V 2:203 = It 86) adj from *dubbhati*, “to injure, harm, deceive; to be hostile (towards)”. Comys on *dubbhe*: *dubbho*, “who (tries to) harm” (at V 2:203); *dusseyya*, “who would harm” (at It 86).

<sup>17</sup> *Sujam,pati* (lit, “Sujā’s lord,” one of Sakra’s many names) means “husband of Sujā,” Verocana’s daughter. On Sakra’s many names, see (S 11.12/1:229 f), SD 54.19. On Sakra and Sujā, see SD 54.6 (3.2.1.3(2)).

<sup>18</sup> For Sakra’s other sobriquets and names, see **Sakka,nāma S** (S 11.12), SD 54.19.

<sup>19</sup> The suttas, however, rarely use this name for Sakra. **Sakka,nāma S** (S 11.12), eg, calls him *sahass’akkha* (S 11.-12,4.5), SD 54.19.

<sup>20</sup> See **Sahassa,nāma S** (S 11.12,4.5), SD 54.19.

<sup>21</sup> **Sakka Vatthu** (DhA 15.8) tells us that Sakra becomes a streamwinner and is reborn into a new Sakra-state before the Buddha. Hence, it is likely that his love affairs were more likely to have occurred long before this as the “old Sakra,” ie, thousands of years ago in celestial terms.

<sup>22</sup> See **Anurādha S** (S 22.86,4) SD 21.13 & SA 2:312; also DEB: *tathagata* (1).

Sakra, however, speaks of his disappointing encounters with “recluses and brahmins ... dwelling in secluded forest abodes” [§2.7.6]. They were probably the Upanishadic seers,<sup>23</sup> such as those mentioned in **the Isayo Araññaka Sutta** (S 11.9). They were mostly speculative philosophers, each with their own views and vows, as diverse as there are seers. It was, after all, a very philosophical and religiously formative period in the cultural history of India.

## 2.5 SAKRA’S ATTITUDE

**2.5.1** As lord of the devas (*devānam inda*), **Sakra** understandably has to keep his realm in good order (including teaching the devas some Dharma) and also to defend it against the asuras. In this, Tāvatiṃsa is little different from any earthly kingdom or state, except that it is a celestial realm.

We must imagine, too, that Sakra is a beautiful and sagacious divine figure, well loved and respected by the devas. Before his conversion to the Dhamma, he is more like an Indian Zeus or Apollo in his love affairs and intrigues, except that he is much more restrained than the Greek gods. With his conversion to Buddhism, he undergoes a wholesome sea-change: he becomes a more restrained, patient and benevolent deva who is a streamwinner.<sup>24</sup>

**2.5.2** Other than Sakra’s worldly qualities, he is represented in the suttas as a being of good character, with great patience and benevolence, and respectful of others, as evident from **the Isayo Araññakā Suta** [§5]. His virtues are highlighted in the following suttas, amongst others:

S 11.4	<b>(Sakka) Vepacitti Sutta</b>	his patience with Vepacitti’s verbal abusiveness	SD 54.6a
S 11.5	<b>Subhāsita Jaya Sutta</b>	his great patience through speech	SD 54.6b
S 11.6	<b>Kulāvaka Sutta</b>	his compassion even for small creatures (nestlings)	SD 86.22
S 11.9	<b>Isayo Araññakā Sutta</b>	he is respectful to holy men	SD 54.21
S 11.11	<b>Vata,pada Sutta</b>	his 7 vows, reflecting his patience and respectfulness	SD 54.12
S 11.22	<b>Dubbaṅṅiya Sutta</b>	his great patience and humility	SD 54.16

## 3 The smell of humans

### 3.1 THE SEERS’ NOTION OF HUMAN SMELL

#### 3.1.1 Human smell offends the gods

**3.1.1.1** At **S 898cd**, the seers warn Sakra of the foulness of the human body. They hold the common belief that devas find human smell repulsive. This is clearly true of ascetics who do not wash or bathe frequently enough. This idea reflects the ancient Indian belief that devas are beings of a highly refined celestial nature that transcends the impurity and physicality of the human body.

**3.1.1.2 The Sakka Vatthu** (DhA 15.8), in fact, records that the Buddha as making this same remark to Sakra [2.1.2]. Another similar remark is found in **the Pāyāsi Sutta** (D 23), spoken by the elder Kumāra Kassapa: “The smell of humans, O prince, offends the gods a hundred yojanas away.”<sup>25</sup> Otherwise, it does not seem to occur anywhere else in the suttas, except for an allusion (an indirect reference) in **S 932** [3.1.1.3].

<sup>23</sup> See SD 54.8 (2.2.1).

<sup>24</sup> See (2.4.1) n on streamwinner,

<sup>25</sup> *Yojana,sataṃ kho rājañña manussa,gandho deve ubbādhati* (D 23,9.10/2:235), SD 39.4.

**3.1.1.3 The Saṅgha Vandanā Sutta** (S 11.20) recounts Sakra’s deep respect for the monastic sangha. Sakra’s cantankerous charioteer, Mātali, thinks that it is the monks who should worship Sakra instead:

*Tam hi ete namasseyyurū  
pūti, dehasayā narā  
nimuggā kuṇapesv-ete  
khu-p, pipāsā samappitā*

It is they that should worship you,  
these humans in their putrid bodies.  
They are drowned into a corpse,  
afflicted with hunger and thirst. (S 932), SD 86.4

Mātali makes no direct mention of the human odour that is repulsive to the devas. This poetic statement is, for example, similar to how the Buddha responds to the young **Vakkali’s** infatuation with the former’s physical beauty. The Buddha says to him, “Vakkali, what is there in looking upon this putrid body?”<sup>26</sup> Vakkali, he who sees the Dharma sees me.<sup>27”28</sup> [3.2.2.2]

However, the connotation here is not so much of *disgust* (how the devas view human odour) as it is a reflection on the **unsatisfactoriness** (*dukkha*) of the human body so that we are not attached to it and is undeceived by its apparent youth, beauty, health and life (*āyu vaṇṇa sukha bala*). There is no such reflection in the devas’ repulsion towards human odour—theirs is more of the result of their attachment to the misperception of their celestial state and ignorance of the true nature of things.

**3.1.2 The Sakka Vatthu** (DhA 15.8) tells us about how, when the Buddha, in his last days, was afflicted with dysentery at Beḷuva, gāma, Sakra volunteered to personally minister to him. When the Buddha warned Sakra that human smell may offend him, Sakra replies in a similar manner as **S 899 of the Isayo Araññakā Sutta** (S 11.9), thus: “Bhante, from a distance of 84,000 yojanas, I smelt the fragrance of your virtue, and so I have come here. I alone will minister to you in your sickness.”<sup>29</sup>

### 3.2 THE BUDDHA ON HUMAN SMELL

**3.2.1 Going with the wind.** Sakra’s reply to the forest seers’ remark that devas find human smell repulsive echoes his sentiments recorded in **the Sakka Vatthu** (DhA 15.8, SD 54.20): the fragrance of moral virtue is supreme among all smells. It pervades even to the heavens of the devas. Sakra comes to personally minister to the Buddha who is afflicted with dysentery because: “... from a distance of 84,000 yojanas, I smelt the fragrance of your virtue.”<sup>30</sup>

Sakra’s response reminds us of the sentiment of **the Dhammapada** verse that says:

*Na puppha, gandho paṭivātam eti  
na candanaṃ tagara, mallikā ca  
satañ ca gandho paṭivātam eti  
sabbā disā sappuriso pavāti*

The scent of flowers goes not against the wind,  
nor the scent of sandalwood, tagara<sup>31</sup> and jasmine.  
But the fragrance of the good goes against the wind;  
the true person pervades all the quarters. (Dh 54)<sup>32</sup>

<sup>26</sup> *Kin te vakkali iminā pūti, kāyena diṭṭhena*. Cf Mātali’s description of the human body at S 932 (SD 86.4) + SD 54.21 (2.1.1.3).

<sup>27</sup> On the fuller version of this key statement, see SD 8.8 (1.3).

<sup>28</sup> **Vakkali Thera Vatthu** (DhA 25.11), SD 8.8.

<sup>29</sup> S 11.9,5/3:270 (SD 54.20). D 16,2.23 (SD 9) [2.2.1.2.].

<sup>30</sup> **Sakka Vatthu** (DhA 15.8,5.2), SD 54.20.

<sup>31</sup> *Tagara* is the shrub *Tabernaemontana coronaria*.

<sup>32</sup> Qu at J 3:291,14\*; Miln 333,19\*.

### 3.2.2 Going against the wind

**3.2.2.1** While the forest seers see human smell as being repulsive to the devas out of high regard for them (the notion that devas are religiously or existentially “higher” than humans), the Buddha has good reasons for his own remarks. He was ill with dysentery, and such a condition is indeed unpleasant for most people and devas. Hence, the Buddha declares:

“Sakra, to the devas the smell of humans even from a hundred yojanas<sup>33</sup> is like that of carrion tied to the throat.<sup>34</sup> Go now! I have monks who will minister to me in my sickness.”

(DhA 15.8,5.1), SD 54.20

In fact, Sakra insists on personally ministering to the Buddha here because he well knows that this will be the last time that he will ever see the Buddha.<sup>35</sup> The Buddha will pass away in some 3 months’ time.<sup>36</sup>

**3.2.2.2** The Buddha teaches that the putrid (*puti*) or the foul (*asubha*) can serve as meditative antidotes for those who are attached to their bodies or are distracted by physical beauty. In the suttas, **the perception of the foul** (*asubha,saññā*, or simply *asubha*, the foul, or *asuci*, the impure) refers to the observing of the 31 parts of the body (the Commentaries list 32 parts).<sup>37</sup> Accepting such an idea serves as a “reality check,” so that we see the true nature of the body—as being impermanent, unsatisfactory and non-self (without any essence).

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## Isayo Araññakā Sutta The Discourse on Forest Seers

S 11.9

1 At Sāvātthī.

2 “Once upon a time, bhikshus, a number of **seers**, morally virtuous, of good nature, had settled down in leaf-huts on a forest tract.<sup>38</sup>

<sup>33</sup> A *yojana* or league is about 11.25 km or 7 m. Hence, 100 yojanas is about 1,125 km or 700 mi.

<sup>34</sup> See SD 54.20 (2.1.1.3).

<sup>35</sup> See SD 54.20 (2.1.1.4; 2.1.2).

<sup>36</sup> See **Mahā,parinibbāna S (D 16,2.23 f + 3.9)**, SD 9.

<sup>37</sup> **Mahā Satipaṭṭhāna S (D 22,5)**, SD 13; **Ānāpāna,sati S (M 10,10)**, SD 13, SD 7.13; **Piṇḍola Bhāradvāja S (S 35.-127,6)**, SD 27.6a(2.4); **Giri-m-ānanda S (A 10.60)**, SD 15.15). A slightly different list on the body meditation is given in **Vijaya S** or **Kāya,vicchandānika S (Sn 1.11/193-206)**, SD 3.8 (6).

<sup>38</sup> *Bhūta,pubbaṃ bhikkhave sambahulā isayo sīlavanto kalyāṇa,dhammā araṇṇā’āyatane paṇṇa,kuṭṭisu sammanti*. They settled on a pleasant Himalayan foothill forest tract, doing practices such as walking in meditation night and day (*himavanta,padese ramanīye araṇṇā’āyatane ratti-ṭ,thāna,diva-ṭ,thāna,caṅkaman’ādīhi sampannaṃ*, SA 1:345,-26-28). **Araṇṇā’āyatana** (*araṇṇā + āyatana*: see Sadd 361,5-31, 576,81), a forest tract (as home of wild animals or ascetics), D 2:339,25, 3:94,3 f; M 1:152,6, 2:154,29; VvA 21,11; PvA 42,15, 54,1; J 1:216,3, 2:197,14, 3:515,25, 4:-430,24; V 2:201,13 ~ S 2:269,8. On **sammatti**, “to dwell,” see D 1:92; S 1:226; J 5:396; DA 1:262 (*vasati*); past part *santa*. Cf **Isayo Samuddaka S (S 11.10,2)**, SD 39.2.

3 Then, bhikshus, **Sakra**, lord of the devas, and **Vepa,citti**, lord of the asuras,<sup>39</sup> approached those seers, morally virtuous, of good nature.

4 Then, bhikshus, **Vepa,citti**, lord of the asuras, keeping his sandals<sup>40</sup> on, his sword girded,<sup>41</sup> and holding up an umbrella,<sup>42</sup> entered the hermitage by the main gate.<sup>43</sup> He walked past those seers, morally virtuous, of good nature, keeping his left side towards them.<sup>44</sup>

5 However, bhikkhus, Sakra, lord of the devas, took off his sandals, handed his sword to someone else, lowered his umbrella, entered the hermitage by a gate.<sup>45</sup> Standing downwind, raising his hands with palms together, saluted the seers, morally virtuous, of good nature.<sup>46</sup>

6 Then, bhikshus, the seers, morally virtuous, of good nature, addressed Sakra, lord of the devas, in verse, thus:

- |   |                |  |
|---|----------------|--|
| <p>7 <i>Gandho isīnaṃ cira,dikkhitānaṃ<br/>kāyā cuto gacchati mālutena<br/>ito paṭikkamma<sup>48</sup> sahassa,netta<br/>tandho,isīnaṃ asuci,deva.rājā'ti</i></p> | <p>(S 898)</p> | <p>The smell of seers long initiated with vows,<sup>47</sup><br/>leaving their bodies, go with the wind.<br/>Turn away from here, O thousand-eyed,<sup>49</sup><br/>foul is seer's scent, O deva rajah!<sup>50</sup></p> |
| <p>8 <i>Gandho isīnaṃ ciradikkhitānaṃ<br/>kāyā cuto gacchatu<sup>51</sup> mālutena<br/>sucitra,pupphaṃ sirasmiṃ'va mālaṃ</i></p>                                  |                | <p>The smell of seers long initiated with vows,<br/>leaving their bodies, may go with the wind.<br/>The motley flower-garland on the head,</p>   |

<sup>39</sup> Comy: These 2 persons, son-in-law and father-in-law (*jāmātika,sasura*), at times quarrel, at times live unified; this was the latter. (SA 1:345,29-346,1)

<sup>40</sup> A pair of multi-layered sandals or boots, prob *buskins*, a pair of calf-high or knee-high footwear of leather or cloth with laces. **Āṭalī**, vl *aṭalī* (f; adj; cf Skt *aṭala?*), pl *aṭaliyo upāhanā*, sandals (Assalāyana S, M 2:155,1 (Asita); Comy: vl *paṭaliyo, āgaliyo*); Isayo Arañjaka S, S 1:226,16 (Vepacitti; *āṭaliyo*), 20 (Sakka). **Upāhanā**, metathesis of Skt *upānahā*, "sandals, shoes." Comy: *āṭaliyo = gaṇaṅganūpahanā*, "a sandal with a sole of several layers" = V 1:185,26 (up to 4 layers, VA 1083,22) = VVn 3809; see also Ap 303,19 (*pāṭalī*, vl *āṭalī*).

<sup>41</sup> Comy: He hung his sword from his shoulder (*khaggam amse laggetvā*, SA 1:346,3).

<sup>42</sup> "Umbrella," Comy: a white celestial umbrella (*dibba, seta-c, chatta*), SA 1:346,2 f).

<sup>43</sup> *Atha kho bhikkhave vepacitti asur'indo paṭaliyo\* upāhanā ārohitvā khaggam olaggetvā chattena dhāriyamāne-na agga,dvārena assamaṃ pavisitvā.* \*Be *paṭaliyo*; Ce Ee Ke Se SA:Ee *aṭaliyo*; Be:Ka *āṭaliyo*. See prec n.

<sup>44</sup> *Te isayo sīla,vante kalyāṇa,dhamme apabyāmato* [Ee *apavyāmato*] *karitvā atikkami*. The phrase *apabyāmato karitva* occurs in **Kuṭṭha S** (U 5.3/50,18; DhA 2:36,8), which Comy explains as keeping the left side towards a respected or sacred person (or object) as a sign of disrespect (UA 292,4). The proper gesture of respect is to "go sunwise, circumambulate" (*padakkhiṇa*), ie, to walk or move, keeping the right to the respected or sacred: **Anātha,piṇḍik'-ovāda S** (M 143,18) n, SD 23.9. Cf KvuA:SR 270 n2.

<sup>45</sup> *Atha kho bhikkhave sakko devānam indo paṭaliyo upāhanā orohitvā khaggam aññesaṃ datvā chattaṃ apanā-metvā dvāren'eva assamaṃ pavisitvā.* *Dvāren'eva* prob alludes to a side-gate. See **Khoma,dussa S** (S 7.22) where Comy refers to a "side-door" into the council-hall, which the public uses so as not to disturb those already seated. The Buddha, however, enters by the main entrance (SA 1:266): (S 7.22,6 n), SD 50.42.

<sup>46</sup> *Te isayo sīlavante kalyāṇa,dhamme anuvātaṃ pañjaliko namassamāno aṭṭhāsi.*

<sup>47</sup> Comy glosses *cira,dikkhitam* as "(those) who have long undertaken vows," *cira,samadinna,vatānaṃ* (SA 1:346,1). *Dikkhita* = Skt *dīkṣita*, "consecrated, initiated into."

<sup>48</sup> Be Ee Se *paṭikkamma*; Ce *paṭikkama*.

<sup>49</sup> On his name *sahassa,netta*, see SD 54.19 (2.1) = *sahass'akkha*: **Sakka,nāma S** (S 11.12,4.5), SD 54.19.

<sup>50</sup> Comy paraphrases **S 898cd**, thus: The devas do not perceive as repulsive the smell of the virtuous. Indeed, they see it as desirable, pleasant, agreeable. (SA 1:346,7-9)

<sup>51</sup> Be Ee *gacchatu*; Ce Ke Se *gacchati*.



*gandham etaṃ paṭikaṅkhāma bhante*      this is the scent we seek,<sup>52</sup> good sir:  
*na h'ettha devā, paṭikūla, saññino'ti*      (S 899)<sup>53</sup> here, devas know it to be not repulsive.

— evaṃ —

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<sup>52</sup> Sakka alludes to his own desire to be morally virtuous (SA 1:346,7-9).

<sup>53</sup> On this verse, see (3.1.2).